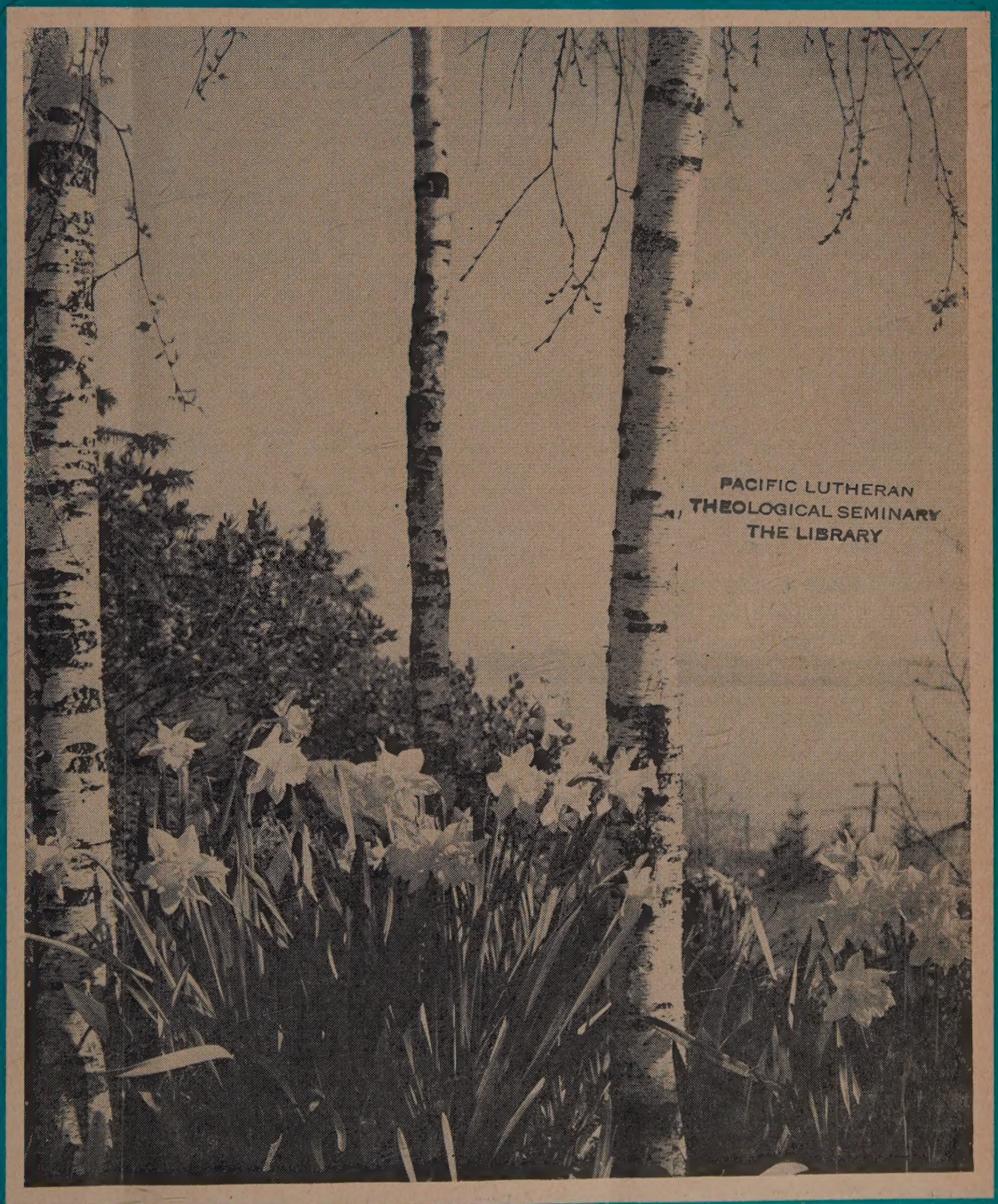
March 30, 1954

The LUTHERAN Witness



PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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. . . . . Daffodils
That come before the swallow dares, and take
The winds of March with beauty.

The Winter's Tale

Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

"TOO FAR DISTANT"

Several weeks ago we talked to our Ladies' Aid about the LUTHERAN WITNESS. We wanted to encourage the ladies to be faithful readers of our official church paper. We asked different questions about the WITNESS. The main difficulty, a number of ladies said, is in the language used in the WITNESS. Probably you are too far distant from readers. Our members find that some of the articles written are for ministers and such as have a better education, as they expressed it, but not for the average member of Synod. They passed a resolution in which I should direct your attention to this difficulty. We want our people to understand what they read. But, if the language used is beyond their grasp, this will not promote the reading, but rather hinder it. This thought was also expressed in our study club.

Eleva, Wis. G. FIERKE

GOOD PRINTING

The March 2 issue was superb. How timely the article "Victory over Satan" fits right in with the Lenten season.

The LUTHERAN WITNESS is very good also in the printing. I am a printer. The workmanship of this publication is very good, the cover has eye appeal, and I like the way you carry the color of the cover throughout the magazine. The register of your color work is very close, the spacing is very even.

Above all, the articles and editorials are very educational. Your material is so simple that I use it in teaching my Sunday school class. A small child can get some good out of the WITNESS, and the reading of it is a *must* by all adults.

Lincoln, Nebr. ROBERT SCHIEBINGER

WHAT "BIBLE CLASS" MEANS TO A CHRISTIAN MOTHER

When a Bible class is provided to make it easy for me to "search the Scriptures," I feel as though not attending it would be a direct refusal to obey that command. The rest of the passage: "for in them ye think ye have eternal life," is the most important reason for studying the Bible. I thank Jesus for saving me from hell, and I resolve anew to study the Word of God still more so that I can make my life a little more pleasing to the One who forgives the sins I commit.

I need to study the Bible not only to try to improve my life, but to know how to rear my children. I may never accomplish anything in this world, but God gave me three children with excellent minds and good bodies, and I feel responsible for rearing them according to His will. I need to teach them to live in a modern world and keep their faith, and to try to educate and guide them into a life of service. I need God's help and I need to know all of His Word that I can possibly learn.

At one time I felt resentful that I could not go to college, but I have come to feel that I might have been too satisfied with formal education to realize that the Bible teaches all that is really important. It is perfect psychology and perfect philosophy. I must learn the way to answer my children when they are taught by others things contrary to Christian belief.

The Bible is a living miracle — I say "living" because it has all the answers to all problems, and only by studying God's Word can you realize how God permits you to understand it, bit by bit, as you need it. I used to think it was a history of things which happened long ago; now I know it is God's Word that applies just as well today as it ever did. As He gave us doctors to heal, He gave us ministers to teach us, to hear our problems, and to answer our questions. And so I feel that my place and the place of all Christians is in the Bible class.

I come to Bible class because Jesus invites me. If any friend visited me often, I would be rude to refuse to visit her in her home. All week long I ask Jesus to live in my house and to help me with my problems. How then can I refuse to visit Him in His house one day a week?

The fact that I really enjoy Bible class is also the answer to my prayers. When I read about having "hunger" and "thirst" for God's Word, I prayed to be able to understand and feel that. I wanted to enjoy the Bible but did not know how. God has answered my prayer; I do *enjoy* His Word.

Tonawanda, N. Y. N. N.

✠

THE COVER

Lake Washington, Seattle, Wash. Josef Scaylea Photo from A. Devaney, Inc.

A GODMOTHER'S PRA

Today I stand in spirit at your sid
As, kneeling at God's altar, yo
The vow I years ago spoke in your
That to Almighty God you will
And once again I pray that thro
years
That lead through this dark, drea
of life
No evil will entice you from t
To heaven's glory and Eternal

And, as when you are small, I h
close
And pray that God will keep
His side
And give you willingness of min
heart
To do His will, no matter what
So that when my years of this life
And I shall meet my Savior face
I joyfully can to the Master sa
"The child I led still walks w
today."

Coffeyville, Kans. RUTH SOE

CONFIRMATION HY

JOHN 6:66-69

Lord Jesus, gentle Savior,
My Shepherd, Guardian,
Oh, take the hand I offer
And lead me till the end.
Without Thee I would falter,
Without Thee I would str
Oh, take my hand, I pray Th
And lead me all the way.

I have no strength, O Savior,
Be Thou my Strength, I p
Alone, my footsteps wander,
Be Thou my Staff and Sta
No friend I have beside Thee
To whom, Lord, shall I go
Thou hast the words eternal
To guide my steps below.

Thou art my only Savior,
My Master and my King.
Accept the heart I offer,
Accept the praise I bring,
Until I reach the portal
Of Thy blest fold above
And join with choirs immort
To sing Thy wondrous lov

(Tune 352: *The Lutheran Hym*

HERMAN W. G

The Lutheran Witness

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The Lutheran Church — Missouri Synod

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All reports of ordinations, installations, tions, anniversaries, and changes of ad pastors and teachers should be sent to tistical Bureau, Lutheran Building, 21 Broadway, St. Louis 2, Mo.

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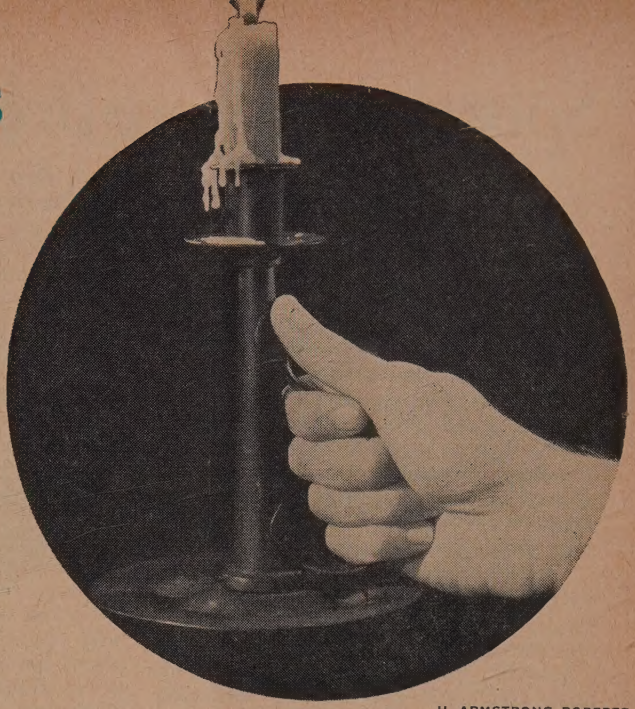
The Candle Burns

By JUSTUS P. KRETZMANN
Pastor, Lutheran Church of the Atonement, Florissant, Mo.



H. ARMSTRONG ROBERTS

the early Saxon kings set with his army to put down ellion in a distant part of his When the forces of the rebels lefeated and victory was his, laced a candle on the arch- headquarters. Lighting the announced to the defeated t all who surrendered and ath of loyalty while the can- urning would be spared and

ng offered clemency and the offer was limited to the t candle. While the candle ere was opportunity. When went out, the offer was can-

Limitations

great offer of life and time idle limitations. This is true and prosperity, of knowl- th, and affection. There is mited period of time to make offer.

ndle burns.

true of the greatest offer to man — the offer of eternal gh Jesus Christ, the Son of offer is written across the ne Sacred Record. The invi- ere in compelling and urgent

Lost Opportunities

ndle burns. Now is the time. n imagine how the people ut and jeered as Noah built dry land. But the Lord had what to do. Then the day d the Lord said unto Noah: o the ark." Of all the people e of the earth only Noah, his sons, and their wives were om the destructive forces of . Only eight people were re the candle went out and tunity for repentance was

ber the invitation of Moses "We are journeying unto f which the Lord said, I will ou; come thou with us, and thee good." Remember the I will not go; but I will de- ne own land and to my kin- d another opportunity has he candle burns.

Great Invitations

ber the great invitations in the Prophet Isaiah? "Come ear and your soul shall live; make an everlasting cov- you." "Come!" Can you forget this word of invitation? "Though your sins be as scarlet, they shall be as white as snow."

This is the invitation as the candle burns.

Remember the Parable of the Great Supper? "Come, for all things are now ready."

Surely you can never forget the comforting music of the words: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

In the first book of the Bible, God said to Noah: "Come!" In the last book the Spirit of God says: "Come! Let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

This is the invitation which is written over the gates of heaven in letters of light to guide our pilgrim feet.

Men and women give much time, money, and energy to things which fade and pass away. They may be interested in the wax or the light or the warmth of the candle and not in what its burning signifies. It will go out.

You have been, you are, or you will be, disappointed in men and in what they do and say. You can never be disappointed in God and in what He says and does.

Cardinal Wolsey, in his dying hour, exclaimed:

Had I but served my God with half the zeal
I served my king, He would not in mine age
Have left me naked to mine enemies.

The Way Clearly Charted

The way is clearly charted in His holy Word. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." Seek the Lord. Search the Scriptures.

Seek the Lord by repentance and faith. Sorrow for sin leads to the foot of the Cross. There and there alone is the answer to the guilt and burden of sin.

Seek the Lord in prayer. "Call upon Me in the day of trouble, and I will deliver thee."

Seek the Lord while He may be found; call upon Him while He is near. He may never be that near again. Don't belong to the class of the almost persuaded.

Remember Herod when John the Baptist preached? Remember Pilate in the presence of Jesus? Remember Felix and Agrippa when Paul spoke about Christ? "Almost thou persuadest me to be a Christian." May these words never be spoken by you.

The candle burns. Now is the accepted time. Now is the day of salvation.

No Opportunity after Death

This is the only life in which God draws near as our Savior. There is no evidence in Holy Scripture of any opportunity after death. The rich man in hell pleads that someone be sent to testify to his five brothers lest they also come into his place of torment. The answer: "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead."

We have more than Moses and the Prophets. We have the complete fulfillment of all the Old Testament prophecies. There is no excuse.

At a recent exhibition of Van Gogh paintings I saw a picture titled the "Open Bible." It is a study in brown. In the center is a massive Bible, open at the book of the Prophet Isaiah. In a corner of the picture is a copy of a profane and materialistic novel. There are two candles. One is out. The other casts its rays over the two books.

This is the choice. "Seek ye the Lord while He may be found. Call ye upon Him while He is near."

Is your candle still burning?

Spiritual Lessons from the Soil

Stewards of God

The State of Iowa has perhaps some of the richest agricultural land on the face of the earth. Besides, most of the time the Lord has most graciously granted Iowa favorable weather conditions, so that its fertile ground produces abundant crops. Although year after year the Iowa farmer has enjoyed good yields from his fields, yet he is not satisfied to "doodle" his farming. Scientific farming has permitted him to produce hybrid seeds almost according to his desire, and the crop yields have boomed.

But the farmer faces another startling problem. He learns that if he wants to keep his farmland fertile and not lose it by erosion, he must make a scientific analysis of the soil on his farm and then scientifically replenish the deficiencies.

What an object lesson the Iowa farmer can give us Christians! For more than a century God has richly and abundantly blessed The Lutheran Church — Missouri Synod. God has accomplished miracles through and with our Church. But is the Iowa farmer satisfied because he produces more per acre than others of the same occupation who live in less favored commonwealths or enjoy less favored weather conditions? He seeks opportunities to produce more. He does not sit in the shade, aimlessly bang away with his shotgun, and hope that by chance a bird will fly into the path of his gunfire. Instead he studies and develops hybrid seeds. Then he does not wait until his farm is eroded and he has eaten up his profits of former years. Again he studies his particular soil content and replenishes its deficiencies.

Are we as Christians and stewards of God equally conscientious and wide awake? Are we producing "hybrid" spiritual seeds that return bigger and better yields? Or are we going to wait for the erosion of God's wrath to devour our blessed heritage? Will the Lord have to take away His vineyard from us and give it to husbandmen who will deliver His fruits in due time? Dr. C. F. W. Walther warned against the dreadful spiritual disease of doctrinal security and frankly admitted that we do not belong to those who believe that we have reached such a degree of spiritual perfection that we need never hold a spiritual examination, both as to individuals and as a church body, and that we need not replenish our deficiencies. But are we actually doing that spiritually? Would to God that we could be instrumental in causing such a zeal of the Spirit that every District within Synod, and every congregation within the District, and every member within the congregation, would hold such a spiritual analysis! What about our regular attendance at divine services and the Lord's Supper? What am I doing about those who do not attend regularly? Am I spiritually banging away aimlessly and hoping that somehow the indifferent will have a spiritual awakening, or that accidentally he will be in church just when the pastor has a fitting sermon on that subject? What about our daily Bible reading? Or are we still basking in our parochial school or banking on the fact that we have had a thorough confirmation instruction course and that it shall last us the rest of our lives? The wise farmer does not feel that way about his soil. Then why neglect your soul? Shall we wait until the erosion of neglect has devoured the rich blessings of the past?

Now, then, before dismissing this article from your mind, will you immediately take your Bible in hand and read Matt. 21:33 ff.?

FRED A. ELZE

St. John's Church
Galva, Iowa

Partnership with God

When Eldor Peters recently hauled a big load of fertilizer to my garden and Mart Burbrink plowed and Franklin Luenebrink disked it a few weeks later, these things gave me greater pleasure than if someone had given me a check for $100. I know that some people, particularly also some of my good friends in the ministry, are utterly unable to understand such a frame of mind; but I say that anyone not understand it is missin much that our passing life on has to offer. There are fe earthly pleasures which can with the joy of aiding the g in making it to "bring fort bud" in order that it might to the sower and bread to t even though such sowing ma have to be done "in tears" bread eaten in "the sweat brow."

I know, of course, that the difference between gardening for fun and farming a farm fo yet the principle is the same, advantage on the side of t Farmers are full-time partn God on the soil, while the gardener is working on a basis, and, what with bugs an with floods and hail and w and droughts, the best may think God to be a rather in if not hostile, Partner; yet must nevertheless applaud Hi benevolence in permitting th shine on the good and the "His rain to fall on the just an just."

So, whether we are farmin earnest or working a garde laxation, all of us should take to praise the Almighty for E ness in permitting frail manki operate with Him in the proc a miracle which operates on ciple of "first the blade, then and after that the full corn in — and we should do this reg what "the full corn in the bring in by way of return in in the market places of the w

O. W. LINNI

St. John's Church
White Creek, Ind.

HAROLD

Mr. Howard and Dr. Young

By OSWALD RIESS
Pastor, Bethany Church, Detroit, Mich.

e to join your church; but, see, I'm a Mason."
couldn't help seeing. The g on the elderly gentleman's l given me a sinking feeling nt he entered my study. His nember of my congregation, ght him in the hope that ain him for the church.
ust have been somewhat sur- d he too, when I paid little to his fraternal connection. ward," I said, "suppose you our adult membership class. your being a Mason is con- e'll talk that over later."
rst meetings passed uneventful. Howard is that quiet sort of ho listens attentively and says

we came to the Second Com- t, I thought that I should the lodge oath. Is it right, to swear secrecy in matters ture one does not yet know? Wilson once said about poli- nd corporations: "If there is to conceal, then why con- Everybody knows that corrup- ves in secret places, and we it a fair presumption that neans impropriety." That was I said. I didn't want any dis- f the lodge at this time, but the class that we would con- matter in detail later.
while I couldn't help wonder- t Mr. Howard. I ventured at him, but noticed no reac- was a perfect poker face.
meetings passed — meetings to the study of sin and grace, on and work of the blessed r, and to the Holy Spirit and ity in the lives of men.
in the lesson which treats of ch and churches, we came to that we must "avoid all false and *all other organizations ess a false religion.*"
I opened up on the lodge.
lodges," I said to my class, gious organizations. They have , altars, rituals, burial serv- eemasonry,' writes Mackay in *clopedia,* 'is a *religious* or- n.'
s the religion of the lodge the religion? We have learned Christian religion is. Let us what lodge religion is and it agrees with Christianity." quoting the Bible for Chris- nd Mackay for the lodges, at length that lodges do not the Triune God but a vague heir own making; that lodges ch salvation by faith in Christ by character and works; and that lodges practice a promiscuous religious fellowship — a unionism displeasing to God. The Christless prayers of the lodge were also mentioned.

"The religion of the lodge," so I concluded, "is not the Christian religion. It is the direct opposite of Christianity. The two agree as little as do fire and water. Therefore there is only one thing for the Christian to do as far as the lodge is concerned: to *stay out* — or, if he is in it, to *come out.* 'Be ye not unequally yoked together with unbelievers. Come out from among them, and be ye separate, saith the Lord.'"

But if Mr. Howard was ready to "come out," he gave no sign of such intention. His features were as stolid as ever. He asked no question, offered no comment. In fact, as I recall it, the class as a whole showed little inclination to discuss the subject. They listened — and went home.

In the following meeting we began, as usual, with a review. Members of the class volunteered to answer the questions of the work sheet, among them several on the lodge. But Mr. Howard was not one of those who raised their hand. Then we took up the new lesson, and finally closed with an evening prayer.

Standing near the door, I bade one after the other good night. Last of all came Mr. Howard. Holding out his hand, he nudged me with the other.

The ring was gone!

"Do you mean — " I began to say.

"I mean," he said, "that I've quit the lodge."

"But, Mr. Howard," I protested, "I was going to speak to you about that after we had finished our course of instruction."

And he replied: "Pastor, it will not be necessary for you to say another word."

Just then our organist played the hymn "Beautiful Savior."

Mr. Howard and I stood in silence until the last note had died away, and we were unashamed of our tears.

That would seem to be the end of the story. I once thought it was. But it isn't.

About a year later, at a Men's Club meeting I asked Dr. Young to become a voting member of the congregation. The doctor, an optometrist in his thirties and a former Baptist, had been instructed and confirmed with the same class to which Mr. Howard belonged.

"Certainly I would like to become a voting member," he replied with refreshing eagerness. "What must I do to join?"

"Not much," I said. "You will read the constitution of the congregation and declare that you are in accord with it. And the chairman will ask you whether you belong to any anti-Christian organization. Of course," I added, "I know that you don't."

"But I *did,*" said the doctor.

"When was that?" I asked. "Perhaps quite a few years ago?"

"Pastor," he said, "I was a Mason when I joined your adult membership class. I had no idea at that time that there is anything wrong with being a Mason, nor did I know that the Lutheran Church is opposed to the principles of Masonry and similar lodges. When you first mentioned the lodge, I said to myself: 'This isn't the church for me.' That evening I almost quit your class.* But somehow I didn't. I wanted to see it through. And when you later showed us that the lodge teaches the very opposite of what the Bible tells us about God and salvation, everything was clear to me. So I just quit the lodge without saying a word about it."

Imagine my surprise. While speaking to that class about the lodge, I had been thinking of Mr. Howard, whom I knew to be a Mason. All the while, sitting close to Mr. Howard, had been Dr. Young, also a Mason. God had moved him, too, to drop the lodge. And I didn't hear of it until a year later.

"Dr. Young," I said when I had somewhat come to, "will you do me a favor? You may not believe it, but there are not a few dyed-in-the-wool Lutherans who imagine that it is most difficult for a layman to understand what is wrong with the lodge. When we receive you as a voting member, will you get up in the meeting and tell your story just as you told it to me?"

When Dr. Young told his story, he preached one of the best sermons our congregation ever heard.

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* Never again will this writer, if he can prevent it, touch on the lodge before the class knows the essence of Christianity.

YOUR SYNOD

THE PRESIDENT

The Honorable Wisconsin Synod has stated both orally and in print that the *Common Confession* is inadequate in its statement on justification. In the Wisconsin Synod *Proceedings* we read, p. 129: "Any clear and correct presentation of this article requires *not merely the inclusion of the terms 'objective justification,'* but a clear statement that in the death and resurrection of Jesus Christ God has already declared every sinner righteous in His sight." (The part of the sentence printed in italics was omitted by the Committee which prepared *A Fraternal Word.*)

In *A Fraternal Word* our committee quoted from the *Common Confession,* Article VI, Part I: "Hence forgiveness of sin has been secured and provided for all men. (This is often spoken of as objective justification.)"

Again: Article III: "God *by raising Christ from the dead proclaimed* to the world that He has accepted the atonement for man's sin as completed."

Furthermore, the committee quoted from the *Common Confession,* Part II, Article III (3): "The blessings of this ministry are meant for all races and conditions of men. From these blessings no one may be excluded, since no one is excluded from *the forgiveness SPOKEN* by God to the world in the death and resurrection of His Son Jesus Christ."

Replying to these statements concerning justification quoted in *A Fraternal Word* the Wisconsin Synod in a review states: "This truth is impaired when the article states that forgiveness 'has been secured and provided for all men.' For this still leaves room for the thought that the justification of the sinner is not complete until the missing factor of personal (subjective) faith is supplied, a thought which is even suggested in the its description of justificatio place on the basis of 'Christ's ness, *which He imputes* to through the Gospel and which *accepts* by faith.' "

To this let me reply that th Synod definitely accepts and the basis of Scripture the d objective justification. Cf. R 5:18, 19; 2 Cor. 5:18-21. In *Statement* we confess: "Scriptu that God has already declared world to be righteous in Christ lieve that in the death and r of Christ God declared rec forgiveness, non-imputing of *unto the world.* God was at every sinner. That is precisely *Common Confession* means to it again, and convince yourself.

JOHN W. BEHNKEN

BOARD FOR SUPPORT AND PENSIONS

Upon resolution of the 1935 Convention at Cleveland, the Pension Fund was inaugurated October 1, 1937. Eighty-seven per cent of all pastors, professors, and male teachers participate in the Fund. They contribute four per cent of their cash salary, plus 15 per cent thereof if they are provided with a rent-free home. Employers' contributions at the rate of 8 per cent are being made by 92½ per cent of all congregations as well as by all synodical boards and organizations within Synod. A further increase is not contemplated. Very few congregations are presently not remitting at the rate of eight per cent. The Pension Fund as of January 31, 1954, totals $14,659,779.80.

The Pension Plan is designed to provide our church workers with a Pension approximating 60 per cent of their average cash salary after 40 years of participation, with 60 per cent of their Pension accruing to the widow upon the pensioner's death.

A minimum Retirement or Disability Pension of $1,200 a year went into effect February 1, 1954. Retiring members receive this Pension provided they and their employing organization have participated in the Fund from the date of their eligibility until the date of retirement. At the present time 408 retired workers and 44 disabled workers are receiving this Pension at a cost to Synod of almost $550,000. This subsidy is necessary because the reserve in the individual Pension Fund member's account is not yet sufficiently large to provide the minimum Pension.

Almost 500 widows of Pen members are receiving a Pensi a month. This is possible beca has agreed to subsidize these with at least $350,000 in 19 the decease of a Pension Fun a Death Benefit of $500 is al the widow.

Support totaling almost $2 granted to 67 workers who members of the Fund, and widows and orphans whose and fathers were not Pension F bers. Thus, the cost to Synod for the Veterans of the Cross dependents will be, in 195 $1,200,000. We know that ou ative members throughout S willing to support this worthy c

EDWIN A. SOMMER, Executive Secre

CO-ORDINATING COUNCIL

The Co-ordinating Council was formed in 1946 and is the outgrowth of a synodical resolution which asked the Board for Parish Education to work with other agencies and organizations in getting out materials for adult groups. Once a year one or two leaders from each of Synod's boards and commissions which have a program for the local church meet with the leaders of the Walther League, the Laymen's League, and the Women's League, and with selected parish pastors and laymen.

The program for the December meeting (attended by 26 people) included the following: keynote address on 1954—55 theme: "More Than Conquerors," a symposium on the needs of the Church in the light of the Houston Convention and the world situation today, a panel discussion in which parish pastors told how they do their parish planning, assembling materials for the next issue of *Parish Activities,* selection of annual themes.

The purpose of the Co-ordinating Council is to flow together into a single stream the many synodical programs to make it easier for the local church to use them. This is done through *Parish Activities,* issued in May of each year. This planbook distributes the major work of Synod over the twelve months of the year. The twelve monthly emphases have grown out of the experiences of our congregations. While the genera a given month remains the sa ferent aspect of the area is tre year.

In the past the following th been developed in *Parish Acti*

1947—48, "My World Missio
1948—49, "A Living Faith"
1949—50, "Christian Action"
1950—51, "The Living Churc
1951—52, "The Royal Priest
1952—53, "Greater Things f
1953—54, "Ye Are My Disci

"Christian Conquerors" has be as the theme for 1954—5

OSCAR E. FEUCHT, Chairman

The Psalter

Divinely Examined Life

lm 139:23, 24: "Search me, O nd know my heart; try me, and ny thoughts; and see if there wicked way in me, and lead the way everlasting."

ns who have something to whose past life will not bear nd critical scrutiny, are taking these days behind the Fifth ment. They will not submit to ng questions which will tend, vered honestly, to incriminate Their reluctance to answer strong suspicion of their guilt. ere is no place in God's king- or "Fifth Amendment Chris- The Christian is willing to himself fully to the searching God's Law.

e Christian has nothing to hide God because he knows that, ul- y, there is nothing he *can* hide God. He can put up a false ith his fellow men. He can veil l intentions and disguise his s in his relationships with other But God knows his heart, es his thoughts. And so the an willingly submits to the di- rutiny.

does so in the full conscious- at what God sees within him ot be wholly pleasant or noble e. In fact, what God sees in the n its natural state is wholly cor- nd alien to God. What God ill not dispose Him to forgive ve the sinner.

d yet God *does* forgive and ne sinner. Such redemption is an act of unmerited grace. God on us with favor only because ks with the eyes of love. By ve we are transformed.

at transformation includes re- ce. The Christian says with the st: "See if there be any wicked me." That is a contrite prayer, honest one as well. There is -righteousness there; we confess e are wicked. There is no pride or self-delusion. We have seen es in the mirror of God's Law, e sight is not pretty.

d so, repentant and believing, n to Him in whom alone there . To Him we pray, "Lead me way everlasting." We ask Him us in a way that we cannot rselves. We ask Him to lead ng the way that begins at His nd that ends at His throne.

THOMAS COATES

And Jesus Said

And Jesus said, So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.

LUKE 17:10.

Are there good works? What is their nature? Are they necessary? Does any reward attach to them? If that is the case, is that reward given in this life or in the one to come or in both? What claims in the court of heaven can be based upon good works? What role should the thought of reward play in our attitudes? These questions we should like to have answered. In His utterances here and there in the Gospels, Jesus supplies instruction. The passage before us is particularly rich in the teaching pertaining to good works.

As to its form, it is the application of an illustration which Jesus has employed to throw light on this subject. Think of a slave toiling in the field for his master. When the slave comes home in the evening, is there a grateful welcome for him and is he led to the dining room to enjoy a rich repast prepared for him? Not at all. He himself has to prepare the meal and serve at the table; only after his master has eaten may the slave sit down and partake of food himself.

That is the way it is with us in our relation to God, says the application. We belong to Him, we are His property. Has He not created and sustained us? Has not He brought about our redemption through the blood of His Son and opened wide the gates of heaven? He does not owe us anything; we owe Him everything, every morsel of food we eat, every breath of air we inhale, and, most of all, our place in His family circle as His beloved children. All this He has bestowed "without any merit or worthiness in us."

Is it not clear that we cannot base any claim for reward in the court of heaven on the imperfect good works we perform? They are required and have to be done. God commands them. But when we engage in them, we merely perform our duty, and there cannot be any thought or talk of merit. Still there is a reward for them, both in this life and in the world to come. Cf. Mark 11:29, 30. But as we see from Jesus' words, it is altogether a reward of grace, of kindness, not a merited compensation.

WILLIAM F. ARNDT

The Creed

"Dead and Buried"

Unthinkable that God should be capable of dying, that the Author of life could succeed in expiring on the cross! But this He did, in union with the human nature of Jesus. Why? That through His substitutionary death there might be cancellation of our guilt and a restoration unto life for all believers.

Life for life! These words have a familiar ring. We hear them repeatedly applied to life on the lower plane. Scarcely a day passes but we are reminded that if creature life is to be perpetuated, life must be given for life. The food on our table, the meat in our deepfreeze, the furs on our back, the shoes on our feet—all bear mute testimony that blood had to be shed. Life had to be given for life.

But now, the principle reaches into another, a higher, realm. The scale becomes immense. "In due time Christ died for the ungodly." Romans 5:6. "While we were yet sinners, Christ died for us." Romans 5:8. He "died for us that — we should live together with Him." 1 Thess. 5:10. The Son of God made Himself expendable for us. He gave His life that there might be life — spiritual, abundant, absolute, eternal.

Finally, the Creed says of our Savior that He was "buried." The Virgin-born was laid in a virgin tomb, wherein never man before was laid. His sacred body was laid to rest in a sepulcher that belonged to Joseph of Arimathea. That was the last step in the state of His humiliation. God had gone down as deep into the valley of humiliation as it was necessary to go. He shared the ultimate lot that is ours, the finale of life's cycle.

Looking unto Jesus, resting in a garden grave, I need not fear the final eventuality. I can composedly face the end adventure. My divine Lord has preceded me into the charnel house. He has dispelled the loneliness of the grave. He has sanctified the sleeping chamber. I may now lay me down in peace and sleep. The night will not be long; for with God a thousand years are but as a day. The time of waiting will soon be overpast. "What time is it?" The trump of God and the voice of the archangel shall proclaim the great "Third Day." As soon as that? Yes, indeed. Time to rise with Him.

ERWIN KURTH

Editorials

For Whom Are You Living?

Jesus lived and died for you, but for whom are you now living? You have a definite obligation toward Him who died for you. "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." How do we live for Him? Scripture says: "Ye are bought with a price; therefore glorify God in your bodies and in your spirits, which are God's."

It is natural for men to live unto themselves. People inclined to serve their own interests often trample the rights and interests of others under foot and break the laws of God and man to advance their own selfish interests. But that is not right and good. Selfishness has ruined the world and is an offense to God. Those who realize and believe that Jesus died for their sins must now strive to resist and banish sin from their lives. All their talents, all their possessions, all their powers must be dedicated to the service of their Savior. That is what it means to live a Christian life.

This is not always an easy thing to do. Sometimes it will involve the renunciation of worldly honor and temporal gain. It may mean bearing the ridicule, the contempt, the hatred of worldly-minded men. There will be constant temptations to fall away. But the love of Christ, who died for all, constrains His followers to bear the cross after Him. Remembering His love, Christians receive strength and courage to endure and to serve Him faithfully who loved them and gave Himself for them.

Galilean Accent

A poignant moment occurs in the Lenten story when Peter, standing in the courtyard of the high priest's residence, is confronted by an unexpected circumstance. He is being taunted for being a follower of Jesus; he was recognized by his speech — by his Galilean accent.

So people today are recognized by their accent. An atheist's speech betrays him. A worldling gives himself away by his speech; he cannot avoid the telltale accent of his associations. A man with foul jests or imprecations on his lips gives notice that his heart is soiled.

As Peter's Galilean accent identified him as a follower of Jesus, so should our speech be a token of our close association with Jesus. There should be no mistake about it. In our daily conversation in the home, among friends at social gatherings, among our business associates, wherever it may be, we should speak with an accent that identifies us with the Galilean.

Jesus was sincere in His dealings with men; He was humble, kind, and helpful; He was faithful to His promises; the sorrows of the downtrodden moved Him to compassion; in His heart the flame of love was burning for all mankind; He was self-sacrificing.

Jesus Christ is our Savior. As we study again the Lenten story of Jesus, our Savior, with a believing heart, our lives will become more Christlike; our souls will become more humble, peace loving, merciful. The words that leave our lips should show the world that our disposition, temper, feeling, principle, and purpose are wrapped up in spiritual obedience to Him who is our Savior.

Seeding Time

With the coming of spring, farmers throughout are betaking themselves to their fields again. Spri seeding time. It is a joyous time, and a field that readied to receive seed is a place of beauty.

The only way to increase grain, as every farme is to scatter it or to drill it into the ground. A s of last year's harvest is set apart and entrusted to where it will be hidden for a short time. Then, as G His sun to shine and sends showers, the seed buried in the ground will begin to sprout and g the fields which the farmers are now plowing and will yield a rich return. Hours of labor are from to sunset, but in anticipation of the coming harv day's labors are so many added delights.

We Christians are stewards, working God's It would be shortsighted to hoard our time and The only way to obtain increase is to scatter them, t them in the soil of service to God. There are ma waiting to be seeded — all of them needful and p We can invest our time and talents in helping cheering the lonely and aged, educating the yo above all, in spreading the Gospel.

There is in all of us a disposition to "let well alone," to shuffle along in a kind of average Chris Instead, we ought to do the best we are capable Lord of the Harvest has promised a generous ret the prospects of such returns cheer us on in our e The hours dedicated to His service will be added

Deadwood

The neglect and despising of God's Word and th Supper are, I believe, two of our most serious s A man may be ever so sick, but as long as he will medicine that will cure him, there is hope. Whe fuses the medicine, he is finished. . . . We are very admonish in cases of murder or adultery. And we But for a murderer who will listen to the Word the hope. . . . But the man who rejects the Word itse spising the medicine. . . . The gradual and final plete neglect of the Word is one of the devil's mo and effective weapons. . . . But many congregati very little if any action against it. . . . This, I believe fair, first of all, to the man involved. . . . His cong is watching him drift toward perdition but lets h all is well by not raising its voice. . . . If your n house is on fire, common neighborliness, not Christian love, moves you to tell him. . . . Shall w when his immortal soul is involved? . . . Secondly, action toward "deadwood" is unfair to the congrega God wants a Christian congregation to take act Furthermore, we dare not encourage others to fall sin by our indifference toward it. . . . Today, whe how large a certain congregation is, the standard a "The *Statistical Yearbook* says so many communic that figure, of course, includes the deadwood." . . . these things ought not so to be. . . . What is you doing about its deadwood?

EWALD J. OTTO in *Central Illinois Supple*

l Your Best Men"

e 15 of the present issue brings the "Calendar of Conventions." During the next seven months, rep-ves of 32 synodical Districts will gather to deliberate nost important business in the world — the King's . The success of the conventions, to a large extent, end on the type of lay delegates congregations choose Regarding the choice of delegates, President H. G. in the current English District Edition of the , has a message which may well apply to all con-ns of Synod. He writes:

gates are the sinews of a convention. Only strong dele-uld be sent. Men who are deeply spiritual — men who ght and vision — men who are well informed and are and alert — men who are courageous and aggressive — have sound, sober judgment — men who are Kingdom-hould be delegated to our convention. The Holy Spirit ave the advantage of tools of sterling mettle. Send your t men to the June convention! Send leaders who will e and set the pace for the 75,000 communicants of our vho are definitely marching forward in Jesus' name.

ıe time ago J. F. E. Nickelsburg, long-time executive f the American Lutheran Publicity Bureau, sent the some expressions on the same subject. Here is rom a well-known layman:

d on my observations of many years' attendance at con-I venture to say the person who "has the time" is not he best person for the job, nor should it be the rule: always been our representative." "John" should go o honor age is noble; however, some aged persons are hearing, and remarks made on the subject debated are oken in low voice. Perhaps it is wise to observe, as l rule: "Not too young and not too old." The fact that a business executive or a professional man does not ive him extra qualifications as delegate, with the excep-ay be more easy for him to secure time off to attend ention.

congregations choose District convention delegates re!

ge

ericans are a strange lot. Let a man make his mark ain field of human activity, and he is asked what he bout this or that in an area totally foreign to him. ugilist floors his opponent with a powerful blow on and reporters at once ask the "champ" for his on the hereafter. He promptly pontificates, and the ace to record the wisdom spouting from his lips. olfer makes a hole in one, and admirers solicit his on modern art. A politician is elected to a high government, and he is looked upon as an authority on. An author publishes a dozen best sellers, and he that endless existence after death would be a curse. us not be misunderstood. We bow to the knowledge ty of men of science, letters, art, in their own fields. d not detract from their authority in the least. But ld of religion we care not what some philosophers, cientists, inventors, industrialists, even some theo-hink. We ask: "What saith the Lord?" Our source dard of religious truth is the Bible, the whole Bible, the Bible.

What's the Answer?

Question: Are there any Lutheran Synods which require that non-Lutherans marrying Lutherans must sign a contract to bring up their children in the Lutheran Church?

Answer: To our knowledge there is no Lutheran Synod which makes such a demand. Only the Roman Church has an arrangement of that type. Every Church has a right to expect its members to be loyal and to bring up their children in its doctrines. Therein lies one of the hazards of interfaith marriages. A sincere Lutheran Christian cannot without denying his faith agree to have his children brought up in a Church whose teachings are contrary to Holy Scriptures. Those belonging to other churches may have the same convictions. Consequently there will be denial and compromise or trouble, tormenting consciences, or constant disagreement and disheartening discord — a situation which becomes worse in the measure that both spouses are interested in their church and religion. The safest course is to seek a mate of your own faith.

Question: Can you enlighten me as to the proper apparel to be worn and sacrifices to be made during Lent?

Answer: The Bible does not prescribe the observance of Lent nor the proper clothing to be worn during this season. That is a matter of the individual Christian's judgment and taste. As good breeding demands that we dress in conformity with social events, respect for the Lord and all that is solemn and holy should compel us to refrain from wearing gaudy, showy, sensational, or immodest clothing in His house during Lent and otherwise.

As for bringing Lenten sacrifices, that is a praiseworthy custom, but you will have to make your own decisions. If you wish to deny yourself certain privileges or enjoyments and thus be enabled to bring additional offerings for the Lord's work, that is commendable. Only be sure that you bring your sacrifices in the spirit of gratitude for blessings already received, not to earn God's favor. As for giving up sinful habits and pleasures, that is the Christian's duty throughout the year, not only during Lent. The most important item on your Lenten program, however, should be the daily contemplation of the story of our Lord's great Passion, and particularly of the fact that He suffered and died for *you*.

Question: May a church elder assist the pastor in the distribution of Holy Communion?

Answer: The propriety of asking an elder or another layman to assist the pastor in the administration of the Holy Supper must be admitted. That is the right of the congregation as the possessor of the Office of the Keys. However, we counsel against such practice, just as we ask the laity to refrain from performing a Baptism or other functions of the ministerial office, except in emergencies. Such services belong to qualified and duly called ministers who are the stewards of God's mysteries and have been called by the churches to administer the Office of the Keys on their behalf. Yet if a large church finds it impossible to obtain the assistance of another pastor, it could properly authorize an elder or another layman to assist. We have urged, however, that laymen do not perform the consecration, even though it could be proved valid.

O. E. S.

You should know about the

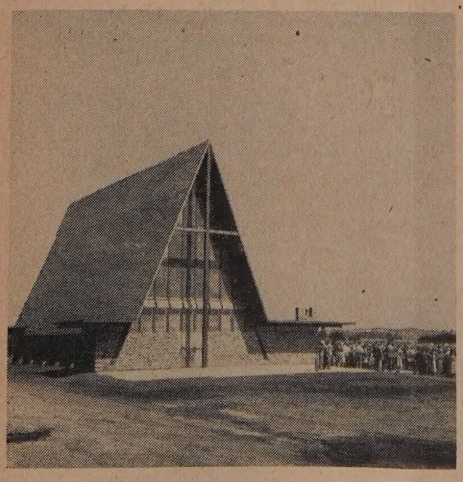
"RUN" ON GOD'S BANK

When formerly we heard of a "run" on a bank, we thought of a financial emergency. And it is true, a crisis exists in God's bank, a crisis induced by lack of funds. Financial embarrassment can be the result of one's own making or the pressure of opportunities. The latter is true of God's bank. Bearing in mind that the resources of Synod's 33 church extension treasuries total $24 million ($12 million in capital; $12 million in borrowings), the reader may wonder why so large a sum should be too little.

The reason for the inadequacy is that the mission business of our Church is booming in the United States and in Canada. Account for it as you will — as the reaction to the insecurity of our times; as the swingback of the pendulum from our scientific obsession; as the result of the new missionary fervor — the fact is that we are living in one of those rare periods of grace when the minds and hearts of men are inclined to look upward.

Social Factors

Social factors also play a role in the missionary advance. In the last decade the population of the United States increased by 15%. This substantial gain is beginning to reshuffle our social geography. Each year ten million persons cross State lines in a bid for a new and permanent place of residence. Compared with the over-all population gain, some of the States scored phenomenal gains: New Mexico, 28%; Washington, 37%; Oregon, 39%; Nevada, 45%; Florida, 46%; Arizona, 50%; California, 53%. These States are expected to keep up this emphatic growth between 1950 and 1960 because the industrial swing is southward and westward. Industry is moving nearer to its sources of raw material, power, and customers. The great suburban trend continues as more housing is provided. Brand-new residential areas are springing up close to our large cities. In these new areas we need churches and schools.



The Lutheran Church of the Atonement
Florissant, Mo.
The Rev. Justus P. Kretzmann

New Missions

These factors present an unprecedented missionary opportunity. Plans are in making for the formation of 120 new mission congregations annually. Right here you get a feeling of the inadequacy of our church extension funds to meet the bid of opportunity. Where are these new mission congregations to be organized? Primarily in areas in which the shift of population has been centering, where there are no buildings to rent, and where District banks have not been able to accumulate the necessary church extension funds to meet the demand for chapels. Let us say that each mission station in 1954 would request $40,000. That would make a grand total of $4.8 million. Anticipated repayments on all church extension loans so far made, minus reserves, would not provide sufficient funds to grant even one half the requests.

You understand then why there is a "run" on God's bank. The situation would be less disheartening if it were not for the backlog of requests. The new requests, as things stand now, will have to await their turn. "Come back next year" will be the routine answer.

This is a discouraging response to the enthusiasm of faith. Clearly there is needed a "run" on God's bank, not to draw funds out but to put them in. The need concerns Synod's General Church Extension Fund in particular because it is to this fund that Districts which have the greatest opportunity and the least money must look. God's bank needs more depositors.

Depositors

Who are the depositors now? There are two kinds: The gift depositors and the lend depositors. Both are needed because the more you own, the more you can borrow, and if you want to borrow, you must own. The General

Gift Deposito

By increasing the capital the Church Extension Fu gifts enable God's bank to and to lend the larger su are needed to aid new c gations in their building p The following are gift sugg

Straight Gifts

The Church Extensio is a memorable cause cial collections on chu niversaries or for spec by individual membe

Birthday Offerings

The custom of markin birthday with a spec of gratitude to God i ing. The Church Ex Fund is a suitable r of such offerings.

Thankofferings

Life's milestones, su wedding anniversaries the opportunity for a t expression of gratitude form of donations for extension.

Bequests

Bequests and endowme particularly suited as butions for the Chapel ing Fund because it is petual fund and its b never die.

Memorials

Memorials in the fo contributions to the C Extension Fund will p ually honor the memo a departed fellow Chr The fund is never spe

Annuities

Annuities are cash gi which Synod agrees to the donor a fixed incom year, payable semi-an for the life of the dono detailed information to the Treasurer's Of Lutheran Church — Mi Synod, 210 North Broa St. Louis 2, Mo.

ısion Fund was increased by gifts, ests, memorials, and by allocations special collections. The "Con- for Christ" collection added sev- hundred thousand dollars to the *But these gifts alone cannot meet ew needs. The fund must also lend depositors. The Board of tors of Synod has authorized the ch Extension Board to borrow an ional $1 million. From whom is bank to borrow if not from con- tions that have funds on hand for range projects, from societies that n the same position, and from ers who have reserves for which have no immediate use and need?* is to be assumed that the mem- ip of Synod represents a cross n of the economic life of our na- Our population as a whole is ted to hold $750 billion in savings, sive of life insurance. Almost body has several hundred dollars side for a rainy day. If you are g, that amount is about all you accumulated. If you are older, may have saved one, two, or more and dollars. This spare cash is as e earmarked for a special purpose e education of children when they college age; the eventual pur- of a home; and old-age retire- . You are not letting this money le; you are letting it work for you e savings account of a commercial in a mutual savings bank, in a gs and loan association, or you put your savings in U. S. bonds or stal savings. The average interest in all of these savings institutions m 1% to 2%. While this is a low depositors seem to value more earning power the safety of their tment and the ability to withdraw money when needed.

epositors in church extension s get these benefits and much . By opening a savings account od's bank, the depositors earn ng rates of interest from the Dis- trict Church Extension Funds. Synod's General Church Extension Fund pays up to 2%. Loans can be made in any amount, and they can be withdrawn on thirty days' demand and surrender of note.

"Safe" Deposits

All deposits in God's bank are safe. They are managed by conscientious fellow Christians who are professionally conversant with financing. Net worths and reserves are substantial. In the bank crash that set off the Great Depression the money that our members had placed into their District Church Extension Funds was all the money some of them were able to save. No church extension fund in Synod has ever defaulted on any loan. "The fund is as secure as the Church, and the Church has weathered every storm."

While these aspects of God's bank seem rather commercial, they are the necessary considerations in the business of carrying on Christ's work by human means. To be sure, they are incidental to the higher aspects of God's bank. Overwhelmingly God's bank is a spiritual enterprise, and its true dividends are heavenly.

Investments

Invested in God's bank, your money will do Christ's work. As a depositor in God's bank you are amplifying the voice of the Gospel. Your savings placed with the church extension funds will help save souls. While it is on deposit with the Church, your money is serving the Lord, who redeemed you. Your own membership in the Church may have been facilitated by this very fund, for the congregations are not many that have not made use of Synod's Church Extension Fund. Remember also that the Lord has attached many promises to money used for His purposes. God's interest is compounded with spiritual and material blessings beyond our fondest wish.

Hopefully we look for a "run" on God's bank. Dr. W. H. Schlueter, Treasurer of The Lutheran Church — Missouri Synod, 210 N. Broadway, St. Louis 2, Mo., will gladly receive your deposit. With a mission congregation scheduled for opening every third day of this year, God's bank needs many, many depositors. May the Holy Spirit persuade you to start a savings account in God's bank at an early date!

Lend Depositors

Gifts alone cannot meet the growing demand for chapel building loans. Savings depositors provide the use of their reserves for as long as the depositors do not need them. The following are loan suggestions:

Special Savings

Personal savings intended for a rainy day, for the eventual purchase of a home, or for retirement can be put to work for the Lord as the rainy day waits.

Project Funds

Frequently congregational societies have funds on hand that are earmarked for a long-range project. As the project waits, the funds can help save souls when the money is invested in Church Extension.

Building Funds

Congregational funds that accumulate for a future building purpose can be placed with Church Extension, and, drawing interest, they will enlarge the tent of Christ's kingdom.

Contingency Funds

Contingency funds in large and small amounts are everyday precautions. Such reserves can ameliorate the emergency that currently exists in the Church Extension Fund.

Savings Account

If you or your children have no savings account, enroll now as a depositor in God's savings bank, and let your savings help save souls.

Holy Cross Lutheran Church
Baltimore, Md.
The Rev. David Preisinger

Trinity Lutheran Church
Gardnerville, Nev.
The Rev. Paul H. Felten

NEWS

"THIS IS THE LIFE" WILL PRESENT A SPECIAL Easter program entitled "The Witness of Thomas." The special program in the "This Is the Life" series, telecast each week over 210 TV stations, will not be shown before Monday, April 12, nor after Easter Sunday, April 18.

Filmed in a California desert, "The Witness of Thomas" depicts graphically the scene in the Upper Room on Maundy Thursday evening, the institution of the Lord's Supper, the suffering in Gethsemane, the betrayal by Judas, the denial by Peter, the trial of Jesus, His crucifixion, His resurrection, His various appearances, and His triumphant ascension into heaven.

The entire Passion story is grippingly told by Thomas, who, together with three other condemned men, in a prison awaits death by execution. The climax comes when, with the executioner at the prison door, Thomas takes leave of his fellow prisoners with this clear testimony in his final words: "Hold fast to this faith; my beloved Jesus, who gave His life on the cross, died for all the sins of all men — yours and mine. He who arose from the tomb was, indeed, the Son of God and Savior of the world. He who ascended before our very eyes into His Father's house will keep His promise and will come again. For us who put our trust in Him death is but the gate to life — life everlasting — in the mansions of the Father, in the company of the Master."

You may want to bring the Church's TV program, clearly presenting the Easter story, to the attention of your friends and neighbors. Approximately 5,000 persons write in response to each program.

Synod's "This Is the Life" was the only TV series sponsored by a religious organization to win an award for 1953 from Freedoms Foundation, Valley Forge, Pa.

Last year Freedoms Foundation gave Synod a top award for a feature-length movie on Christian stewardship, "All That I Have."

American churches are spending more than $10,000,000 a week for new construction, the Departments of Commerce and Labor reported in Washington, D. C., in March. The first two months of 1954 were 22 per cent ahead of new construction for the same period last year.

The winner of the "Daily News" Spelling Bee is Barbara Gabrielson, 12-year-old pupil of St. John's Lutheran School, Chicago. In 45 rounds, battling her way against 35 other Lutheran, Catholic, and Cook County schools' spellers, she came out victorious. In the last round she corrected her runner-up's spelling of "plagiarist," and then spelled "crustacean" to win the title of queen in the All-County contest, held February 27 at the Studebaker Theater and televised over WNBQ — Channel 5.

"Barbara, a 'straight A' student and collector of story-book dolls, is a seventh-grader at St. John's School," the *Daily News* reported. She was awarded a 24-volume set of the Encyclopedia Britannica, a Zenith Super Trans-Oceanic radio, and an all-expense trip to Washington in May, when she will compete in the national spelling finals.

She is the daughter of Mr. and Mrs. Thomas B. Gabrielson, 4855 Cullom, Chicago.

H. E. Boester, principal of Christ Lutheran School, Oak Park, was one of the judges.

Dr. Ralph W. Sockman, radio preacher and pastor of Christ Church (Methodist), New York, predicted that the next great religious revival in America "will come through the pew rather than the pulpit." In an address to the sixth national assembly of United Church Women, a department of the National Council of Churches, he said that European churches are depending upon their laymen to an increasing degree and the American churches must do likewise. "We may stimulate religious interest by radio and television, but these cannot substitute for the work of the local church. An ounce of personal experience is worth a ton of professional propaganda.

"If there is to be any solid advance by the Church, it will not be so much by high-pressure mass meetings as by the development of intelligent, devoted churchmanship. Our religious faith must be better translated into concrete daily living," he said.

"The first and basic purpose of the Christian Gospel is to save us from our own sins," Dr. Sockman stated. "The Christian Church is called to proclaim the Gospel of salvation, not the gospel of mere security."

A churchman of Japanese extraction, the Rev. Harry S. Komuro, pastor of Harris Memorial Church in Honolulu, has been appointed to the top Methodist position in Hawaii: superintendent of the Hawaii mission to succeed Dr. Leonard Oechsli, who resigned because of illness, Bishop Gerald H. Kennedy of Los Angeles announced recently.

Superintendent Komuro's parents pioneered in missionary work among immigrants in California before the Oriental Exclusion Act of 1923.

The Chinese New Year (F... in 1954; the date usually falls ... February 1 and 15), has a... celebration in New York City's ... town, comprising about eight ... blocks in downtown Manhat... the Brooklyn Bridge. Abo... Chinese-Americans in Greate... watch the parade and the dr...

The parade of the dragon ... men carrying large banners t... the names of the organizat... merchants' associations takin... the festivities. Then comes th... graceful Chinese-American s... a hand-carved head of a dra... the wearer's page holding ... colored silken train. Both of ... dividuals prance about in rh... fashion and keep time with t... dering drum, cymbal, and g... follow the dragon through Chi... narrow streets. As the p... moves before buildings and st... habitants light red firecracker... the upper floors the Chinese d... long strings, heads of lettuce ... is attached a red (the color ... piness) envelope containing m... tended to pacify the dragon ... been awakened from its sleep... the dragon "devours" the mo... tempo of the drum increas... money goes to Chinatown's ... Fund. The procession moves ... along, and the performance is ...

Members of True Light ... Church (the Rev. Louis Buc... and Paul Chang), New Yo... Synod's only Chinese congreg... the U. S., with the other Chinese ... icans, join in the festivities. The ... ette for Chinatown's Drum an... Corps is a Lutheran girl, Edna ...

Lutheran Chinese-Americans who wo... Synod's True Light Chinese Church, N... City, participated in Gotham Chinatow... bration of the Chinese New Year, Fe... Joe Chin wears dragon's head, and H... carries the tail

Cleveland a group of white and Roman Catholic laymen, de- charter as a Knights of Colum- ouncil, voted recently to ask the n's Apostolic Delegate in the to intervene on their behalf, to s influence with national K of C s to get a charter for the inter- group, and to "bring his in- e to bear in having all qualified lics, regardless of race, integrated e now-existing K of C. councils." e Jesuit weekly *America*, pub- in New York, charged that anti- membership practices are suffi- widespread in the K of C to tute a "nation-wide scandal." Cleveland 'pattern,' happily, is iversal," *America* said. "A num- K of C councils have for some admitted and welcomed their d Catholic brethren. But the st pattern is sufficiently wide- l among the Knights to cause is questioning among Negro lics and among prospective Negro rts to the Catholic faith about the ttitude of the Church itself."

xiliary Bishop Floyd L. Begin of land in March condemned Cleve- Council 733 of the Knights for dly refusing to accept three Catholics as members. The said he was transferring his ership from that council to a new acial one formed in the diocese. so criticized not only the Supreme of the Knights, which, according *Religious News* release, turned a charter application for the in- ial council, but also local "trai- who, he said, have blackballed lic Negroes applying for mem- ip in existing councils.

preme Knight Luke Hart of New Haven, Conn., reported that there was "positively" no racial discrimination by his organization. There were Negroes, Chinese, Puerto Ricans, as well as many others of different races, in Knight councils throughout the country, he maintained. The Supreme Board had rejected a charter for the Cleveland interracial council "because it was organized on a racial basis." Two of the three Negroes refused by Council 733, Mr. Hart stated, had signed applications for membership in the new council. Bishop Begin said flatly, however, that racial prejudice was responsible for the exclusion of the three Negroes from the council.

Meanwhile, the K of C's district deputy in Cleveland was ordered to return fees paid by members of the interracial group for a charter.

Grace Church, the Rev. Arthur A. Ledebuhr, pastor, Los Alamos, N. Mex., broke ground for the construction of a $60,000 house of worship and a school for the Missouri Synod congregation in the atomic research center in the Southwest.

THE YUGOSLAV GOVERNMENT ENTERTAINED REPRESENTATIVES OF THE BOARD OF WORLD RELIEF and of Lutheran World Relief, Inc., February 19 at lunch on board the *Crna Gora*, docked at a New York pier, in grateful acknowledgment of food sent to drouth-stricken Yugoslavia in 1953. A small portion of additional shipment of clothing and milk, destined for Yugoslavia, is in the background.

L. to r.: The Rev. Werner Kuntz, Executive Director of Synod's Board of World Relief; William McCahon, Executive Director, Advisory Committee on Voluntary Foreign Aid, Washington, D. C.; Ambassador Leo Mates, Chief Delegate of Yugoslavia to U. N.; Dr. Franklin Clark Fry, President, Lutheran World Relief; Captain Kutisic; Bernard A. Confer, Executive Secretary, Lutheran World Relief; Consul Budimir Loncar, New York; and Consul General Govoruzic.

MEMBERS OF GENERAL CHURCH EXTENSION BOARD. L. to r.: Gerhard F. Bode; the Rev. Herman F. Zehnder; A. W. Krieger; Fred E. Lietz, Secretary; Dr. H. A. Mayer, Executive Secretary; Leo. E. Kuhlman; the Rev. A. W. Born, Chairman. See pages 10 and 11.

The first week of Billy Graham's Greater London Crusade drew more than 80,000 people to Harringay Arena. "It took £100,000 ($280,000) of ubiquitous publicity, every resource of modern technique and brilliant organization, a choir of 2,000 voices, an organizing team of 900 ministers of all denominations, two American senators, and the dynamic zeal of one Billy Graham to produce this success. The opening hymn of the campaign was Neander's tremendous 'Praise to the Lord, the Almighty, the King of Creation,'" the Rev. E. Geo. Pearce reported to the WITNESS.

"British reaction to the American evangelist is diverse," he said. "A TV panel dubbed it an 'emotional spectacle.' In secular newspapers, for whose coverage Graham prayed, readers criticized the English denominations who invited the American revivalist to Christianize Britain. The religious press are divided. One regards Graham as a possible successor to Spurgeon, or Sankey and Moody. But even the sympathetic *Methodist Recorder* admits that of the 11,000 present at the opening meeting nearly 5,000 were either choir or staff members. The *Church of England Newspaper's* reporter found 'the stream of penitents to the front at the close slightly unconvincing.' The Anglo-Catholic *Church-Times* says simply: 'Twentieth-Century Enthusiasm.'"

Peoria, Ill., public school children will be excused from classes on religious holidays, upon presentation of a written request from their parents, to attend services, Superintendent of Schools Wm. B. Edwards announced.

HEM NEGRO LUTHERAN SCHOOL, NEW ORLEANS, LA., WITH 301 PUPILS ENROLLED, IS THE ST LUTHERAN PAROCHIAL SCHOOL FOR NEGROES IN THE U. S. For 47 years the Rev. G. M. has ministered to the Lutheran Negroes in New Orleans and for many years also taught in gregation's school, which had 65 pupils when he was called in August, 1907. "In the ears I walked my legs off to find or create opportunities. Now that the opportunities rush all sides, the legs won't carry me so well to meet all the needs," he writes.

1910 the school was enlarged to three classrooms; in 1913, to four, when the enrollment d 300. At one time it touched 400, but Bethlehem had neither facilities nor the staff to nodate so many pupils. In 1888 the Rev. Aug. Burgdorf taught the first school in the chapel the school building was erected. His successor, the Rev. J. W. F. Koszmann, also spent years classroom.

ile in the early days "the teachers would come and go," the present faculty — Prof. Aaron principal; Mrs. Bernice Wiley; Miss Frances McCants; and Miss Lois Horn — has been with em for years.

nce 1952 the Rev. John E. Ellermann has entered into the work in school and church with us. e and his wife have proved themselves cheerful and energetic workers and understanding rers in this particular work of the Lord. Pastor Ellermann has completely taken over the ongregation, Bethlehem, while I help on the fringes and minister to the small congregation," Pastor Kramer.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

The British Broadcasting Corporation for the first time in history will carry a British Lutheran service, May 23, at 9:30 A. M., G. M. T., on the Home Program. The broadcast will emanate from Luther-Tyndale Memorial Church in London's Kentish Town. The Rev. E. George Pearce, minister at large for the Ev. Lutheran Church of England, will preach, and the Rev. Norman Nagel, a 1953 graduate of Concordia Seminary, St. Louis, will be the officiant.

In a charter issued in 1669 King Charles II gave the Lutheran Church a legal right to exist in England. While the present Ev. Lutheran Church of England (affiliated with the Missouri Synod) began in 1896, it traces its spiritual lineage to Robert Barnes and the English Lutheran martyrs of the 16th century.

ANNOUNCEMENTS

Ordinations and Installations

CANDIDATES

Ordained and Commissioned:

Heuchert, Lawrence, St. Paul, Albany, N. Y., as missionary at large in Delmar, N. Y., by Louis H. J. Henze, Feb. 28.

Behnken, Kenneth W., St. Andrew, Chicago, Ill., as missionary in India by Dr. J. W. Behnken, Feb. 21.

PASTORS

Installed:

Azzam, Edward B., Bethlehem, Standish; Saint John, Au Gres, Mich., by Fred Bickel, Feb. 14.

Bentrup, Edmund, Trinity, Isle, Minn., an additional charge, by Gerald Peske, Feb. 21.

Bickel, Herman, Mount Olive, Regina, Sask., Can., by A. Erthal, Feb. 7.

Bode, Harold A., First, Glencoe, Minn., by A. H. Fellwock, Feb. 21.

Braeunig, Lothar, Bethel, Fort Dodge, Iowa, by Eugene W. Jobst, Jr., Feb. 21.

Brammer, R. A., Bethel, Fort Smith, Ark., by R. C. Jahn, Feb. 21.

Busch, Ralph T., Bethany, Hawthorne-Babbitt, Nev., by George C. Schroeder, Feb. 28.

Hartenberger, E. K., St. John, near Aberdeen, S. Dak., by Edgar H. Streufert, Feb. 21.

Heine, Herman H., Trinity, Muskegon, Mich., by Harold A. Iben, Feb. 28.

Hinz, Thomas P., Immanuel, Bay City, Mich., by Theo. Stiegemeyer, Feb. 21.

Kitzmann, G. H., Zion, Waubay, S. Dak., by W. A. Bunkowske, Feb. 28.

Koeper, Vernon, St. Paul, Milaca, Minn., an additional charge, by E. A. Bentrup, Feb. 14.

Long, C. W., Zion, Brighton, Colo., by Theo. Schabacker, Feb. 14.

Martens, Robert J., Trinity, Nokomis, Ill., by Jacob Esslinger, Jan. 3.

Matuschka, M., Grace, Fairbury, Nebr., by A. L. Kohtz, Feb. 28.

Noffze, R., Christ, Boyne City; Christ, East Jordan, Mich., by Louis A. Linn, Feb. 21.

Peske, Gerald, Zion, Mora; Emmanuel, Brook Park, Minn., by E. A. Bentrup, Feb. 7.

Pfotenhauer, Paul, Holy Sacraments, Portland, Oreg., by Kenneth F. Korby, Feb. 14.

Riess, Walter, St. Stephen, St. Louis, Mo., as assistant editor of Sunday school literature for high school Bible classes, by C. Thomas Spitz, Nov. 29, 1953.

Schultz, Oliver M., St. Paul, Montevideo, Minn., by K. K. Hill, Feb. 21.

Commissioned:

Kruse, Robert E., Zion, Chippewa Falls, Wis., as institutional missionary in Chippewa and Eau Claire Counties, Wis., by A. G. Hemer, Jan. 10.

Timm, Harry A., Trinity, Peoria, Ill., as institutional missionary in Peoria, Ill., by Alvin W. Mueller, Feb. 21.

TEACHERS

Installed:

Werner, Cand. Larry G., Immanuel, Olivette, St. Louis Co., Mo., by Walter J. Hoffmann, Feb. 21.

Ground Breaking

Chestertown, Md. Trinity, church, Feb. 28.

Guymon, Okla. Trinity, church, Feb. 21.

Wellsville, N. Y. Trinity, parish hall, Aug. 23, 1953.

Cornerstone Laying

Wellsville, N. Y., Trinity, new parish hall, Feb. 14.

Dedications

Antonia, Mo. St. Paul, new parish hall, Feb. 28.

Enid, Okla. St. Paul, new educational building, Feb. 7.

Hamburg, N. Y. Grace, remodeled church, Feb. 21.

Kansas City, Mo. Holy Cross, new chapel, Feb. 28.

Oroville, Calif. Calvary, new parish hall, Jan. 31.

Official Notices

Prof. Henry J. Eggold of Concordia Seminary, Springfield, Ill., has declined the call as president of St. Paul's College, Concordia, Mo. — O. G. Tiemann, *Secretary,* Board of Control.

The first national conference of Lutheran high school teachers will be held at Luther High School North, 5700 West Berteau Ave., Chicago, April 21—23, 1954, under the auspices of the Association of Lutheran Secondary Schools. — Carl S. Meyer, *President.*

Calendar of District Conventions

April 19—23. *Texas District:* Austin, Tex. Essay: ——. Essayist: Rev. Frederick R. Zucker.

April 26—30. *Southeastern District:* Conover, N. C. Essay: "Our Divine Adoption." Essayist: Rev. R. P. Sieving.

May 18—21. *Florida-Georgia District:* Dayton Beach, Fla. Essay: "Fellowship." Essayist: Prof. Martin Franzmann.

May 24—28. *South Dakota District:* Canistota, S. Dak. Essay: "The Office of the Holy Ministry." Essayist: ——.

May 25—28. *Oklahoma District:* Norman, Okla. Essay: "The Meaning of Holy Baptism in the Life of the Christian." Essayist: Dr. Paul M. Bretscher.

May 31—June 4. *North Dakota District:* Barney, N. Dak. Essay: ——. Essayist: ——.

June 7—10. *Ontario District:* Kitchener, Ontario. Essay: "Present-Day World Events in the Light of the Doctrine of the Last Times." Essayist: Rev. A. H. A. Loeber.

June 7—10. *North Wisconsin District:* Wisconsin Rapids, Wis. Essay: ——. Essayist: ——.

June 13—18. *Northwest District:* Portland, Oreg. Essay: "Eschatology." Essayist: Prof. A. H. Schwermann.

June 15—18. *English District:* River Forest, Ill. Essay: "Church and State." Essayist: Prof. Richard Caemmerer.

June 20—24. *Michigan District:* St. Joseph, Mich. Essay: ——. Essayist: ——.

June 20—24. *Western District:* St. Louis, Mo. Essays: "The Doctrine of the Angels." "A Century of Divine Blessing." Essayists: Rev. R. C. Jahn, Dr. William Arndt.

June 21—24. *Northern Illinois District:* River Forest, Ill. Essay: "The Proper Use of the Sacrament of Holy Communion." Essayist: Rev. Arthur E. Krause.

June 21—24. *Atlantic District:* Bronxville, N. Y. Essay: "The Church." Essayist: ——.

June 21—24. *California and Nevada District:* Oakland, Calif. Essay: "The Glorious Position of the Christian Layman." Essayist: Rev. Carl W. Berner.

June 21—25. *Central District:* Fort Wayne, Ind. Essay: "The Doctrine of the Call." Essayist: Prof. Erwin Schnedler.

June 21—25. *Eastern District:* Camp Pioneer, N. Y. Essay: "The Greater Warfare of the Church." Essayist: Rev. O. A. Waech.

June 21—25. *South Wisconsin District:* Milwaukee, Wis. Essay: "The Mission and Message of St. John the Baptist." Essayist: Prof. Martin Franzmann.

June 27—July 1. *Southern California District:* Orange, Calif. Essay: "The Glorious Position of the Christian Layman." Essayist: Rev. C. Berner.

June 29—July 2. *Alberta-British Columbia District:* Edmonton, Alta. Essay: "Signs of the Times." Essayist: Dr. A. M. Rehwinkel.

July 19—23. *Manitoba-Saskatchewan District:* Regina, Saskatchewan. Essay: ——. Essayist: ——.

August 2—6. *Southern Nebraska District:* Seward, Nebr. Essay: "The Message and Mission of John the Baptist." Essayist: Prof. Martin Franzmann.

August 16—19. *Iowa District East:* Waterloo, Iowa. Essay: "Seventy-five Years of God's Grace." Essayists: Rev. George Vog[el] Walter Wendt.

August 16—20. *Northern Nebraska* Seward, Nebr. Essay: ——. Essayi[st]

August 16—20. *Minnesota District:* Minn. Essay: ——. Essayist: ——.

August 22—27. *Iowa District West* Okoboji, Iowa. Essay: "Seventy-fiv[e] of God's Grace." Essayist: Rev. Vogel.

August 23—27. *Colorado District:* Denv[er] Essay: "The Doctrine of the Churc[h] Special Emphasis Upon the Rights a[nd] ileges of Individual Congregations." ist: Rev. A. H. Schmid.

August 23—27. *Kansas District:* Winfiel[d] Essay: "Job and Our Present Times." ist: Rev. B. J. Loesel.

August 29—Sept. 2. *Central Illinois* Springfield, Ill. Essay: "The C[hurch] Church." Sub-topics: "The Invisi[ble] Visible Church." "The Local Congre[gation] "The Pastor and His Divine Call." Obligations of the Individual M[ember] Essayists: Dr. Richard Caemmerer, Re[v.] C. Wetzel, Prof. F. Kramer, Mr. John[son]

October 4—8. *Montana District:* Libby Essay: "Building the Kingdom Throug[h] tian Education." Essayist: Dr. A. C[arl] horn.

October 18—22. *Southern Illinois Distri[ct]* linsville, Ill. Essay: "The Lord's Sup[per] cording to Its Old Testament Backg[round] Essayist: Dr. Alfred von Rohr Sauer.

October 18—22. *Southern District:* Rouge, La. Essay: "The Lord's S[upper] Essayist: Dr. Ottomar Krueger.

J. W. Be[rg]

Convention Notices

The 33d Convention of the Texas Distr[ict] meet at Concordia College, Austin, Tex., to 23, 1954. The opening service will be [in] the gymnasium, April 19, 8 P. M. Th[e] F. R. Zucker of Sagerton, Tex., will the convention essay. — Paul C. Eiffe[rt] *retary.*

The South Dakota District Conventi[on] be held at Zion Lutheran Church, th[e] P. R. Albrecht, pastor, Canistota, S. Dak., to 28, 1954. The Rev. Prof. A. H. S[ch]mann, D. D., President of Concordia Edmonton, Alberta, Canada, will deli[ver] essay on "The Office of the Holy Minis[try]" Phil Mueller, *President,* South Dakota D[is]

Oklahoma District Convention, May North Campus, University of Oklahom[a] man, Okla. Trinity, Norman, host congr[e] Opening service 11:00 A. M. May 25, at [the] sion Center. Essayist: Dr. Paul Brets[cher] "Baptism in the Life of the Christian" Bretscher will complete his paper of tw[o] ago. — Martin A. Baumann, *Secretary,* homa District.

Election Results

The Rev. Walter M. Wangerin of Forks, N. Dak., was elected to the pre[si]of Concordia College, Edmonton, A[l]Canada, at a regular meeting of the E[d] Board on March 2, 1954. — Clarence H[ar] *Secretary,* Board of Control.

The Rev. Lambert J. Mehl of Minn[e] Minn., was elected to the presider St. Paul's College, Concordia, Mo., on Ma[y] 1954. — O. G. Tiemann, *Secretary,* Bo[ard] Control.

The following candidates for profess[or] at Concordia Seminary, St. Louis, were March 15: For Historcal Theology: *Pr[of.] Herbert Bredemeier,* Fort Wayne, Ind.; S[y]atic Theology: *Rev. Herbert J. A. B[ou]* Sheboygan, Wis.; Practical Theology, Ho[me] Section: *Rev. Geo. W. Hoyer,* Silver S[pr] Md. The election for the Old Testame[nt] fessorship has been postponed. — Frederi[ck] ner, D. D., *Secretary,* Board of Contro[l] cordia Seminary, St. Louis, Mo.

Call for Candidates

Since the Rev. Dr. Theodore Hoy[er] reached the age of retirement as set f[orth] the regulations of Synod (*Handbook* 6.7[1]) Board of Control of Concordia Seminary[,] Louis, by authority of the Board for Education herewith issues a call for can[di]for the professorship in the Department torical Theology.

It is essential that in addition to havi[ng] sued studies in the field of Historical Th[eo]the candidate be a sound Lutheran theo[lo] Members of the faculty of the St. Louis nary must also serve as censorial reade[rs] editors of Synod's official organs.

nations and communications relating
tes should be in the hands of the
d not later than May 1, 1954. Con-
are earnestly requested to give this
ir prayerful and immediate atten-
ERIC NIEDNER, D. D., *Secretary*, Board
115 South Sixth St., St. Charles, Mo.

es Nominated for the Presidency Concordia Teachers College River Forest, Ill.

Prof. Siegbert Becker, M. A., River
Ill.: Immanuel, Rolla, N. Dak.; Trin-
e, Ill.
n C. Beisel, Sioux City, Iowa: Saint
dison, Ill.
ert Berner, Cincinnati, Ohio: Im-
Valparaiso, Ind.
George Beto, M. A., Austin, Tex.:
el, Grand Forks, N. Dak.; St. Paul's,
a, Mo.
y J. Boettcher, Ph. D., Chicago, Ill.:
s, Winslow, Nebr.
H. G. Bredemeier, M. A., Ft. Wayne,
John's, Seward, Nebr.
John Choitz, Ph. D., River Forest,
Paul, Worden, Ill.; St. Luke's, Saint
o.; Bethany, Chicago, Ill.; St. John's,
, N. J.; St. Paul's, Closter, N. J.
Arthur Diesing, M. A., River Forest.
Olive, Detroit, Mich.
er Forster, B. D., Ph. D., Lafayette,
grim, Milwaukee, Wis.
Gaertner, Dallas, Tex.: Trinity, Aus-

r Gross, M. A., St. Louis, Mo.: Saint
icago, Ill.
ert Gross, Ph. D., River Forest, Ill.:
s, La Porte, Ind.; Pilgrim, Milwau-
.; Trinity, Athens, Wis.
G. Hansen, M. A., Denver, Colo.:
Sterling, Colo.
ald C. J. Hoffmann, B. D., M. A.,
D. D., New York, N. Y.: St. Paul,
Ill.
rt G. Huegli, B. D., Ph. D., River
ll.: Our Savior, Chicago, Ill.; Saint
Yonkers, N. Y.; St. Mark, Cleveland,

Jahsmann, M. A., St. Louis, Mo.: Our
Jefferson Manor), Chicago, Ill.
John W. Klotz, B. D., Ph. D., River
ll.: Christ, Albany, N. Y.; Emmaus,
Ill.
tin L. Koehneke, Austin, Tex.:
Chicago, Ill.
ed Kruse, M. S., River Forest, Ill.:
ron, Ohio; St. John's, Seward, Nebr.
Kurth, Detroit, Mich.: Grace, Glen
l.
ange, Ph. D., St. Louis, Mo.: Trinity,
, Ill.; St. Luke, Buffalo, N. Y.; Good
l, Palos Park, Ill.
. Malte, Ph. D., Pittsburgh, Pa.: Im-
Youngstown, Ohio.
rt V. Maurer, B. Mus., Ph. D., River
ll.: First Lutheran, Ft. Smith, Ark.
. Meyer, B. D., M. A., Maywood, Ill.:
r, Sioux City, Iowa; St. Paul, Tru-
nn.
r L. Miller, Ph. D., St. Louis, Mo.:
usau, Wis.
Moeller, Brooklyn, N. Y.: Grace,
yn, Ill.
Muhly, Twin Falls, Idaho: St. Paul's,
Idaho.
Carl S. Mundinger, Ph. D., Winfield,
St. Luke's, St. Louis, Mo.; Trinity,
ll.
L. Paul, Forest Park, Ill.: Bethany,
Ill.
nce Peters, Ph. D., St. Louis Mo.:
nglish, Chicago, Ill.
J. Pies, M. Ed., Detroit, Mich.: Re-
, Detroit, Mich.
V. A. Poehler, B. D., M. A., St. Paul,
Bethany, Chicago, Ill.
ur C. Repp, Ph. D., St. Louis, Mo.:
, Chicago, Ill.; St. Paul, Austin, Tex.
Roth, East Detroit, Mich.: Trinity,
Mich.
er C. Rupprecht, B. D., M. A., Mil-
Wis.: St. Paul's, West Allis, Wis.; Im-
Belvidere, Ill.; St. Andrew's, Chi-

d Schmieding, M. A., LL. D., River
ll.: Peace, Antigo, Wis.; Concordia,
N. C.
t G. Schwiebert, B. D., Ph. D., Balti-
d.: Pilgrim, Milwaukee, Wis.
Eldor C. Sieving, M. A., Winfield,
piphany, Holly Hills, St. Louis, Mo.;
, Ft. Wayne, Ind.
t C. Waechter, S. T. M., Chicago, Ill.:
l, Freeport, Ill.
Asst. Prof. Edgar Walz, A. B., Ft. Wayne, Ind.: Trinity, Pecos, Tex.
Prof. Walter Wolbrecht, St. Louis, Mo.: Bethany, Chicago, Ill.
Prof. L. C. Wuerffel, A. B. L. S., M. A., Saint Louis, Mo.: Bethany, Chicago, Ill.

All communications pertaining to these candidates should be addressed to the Secretary of the Board of Control, and should reach him not later than April 20. — REV. ERWIN L. PAUL, *Secretary*, Board of Control, Concordia Teachers College, River Forest, Ill.

Council of College and Seminary Presidents

The Council of College and Seminary Presidents will meet on April 29, 30, and May 1 at Concordia Theological Seminary, Springfield, Ill. — GEORGE J. BETO.

Membership of Commission on Fraternal Organizations

Synod's Commission on Fraternal Organizations, which furnishes information, advice, and literature concerning lodges, consists of the following members appointed by Dr. J. W. Behnken: Rev. Julius W. Acker, 9 Elizabeth St., Hammond, Ind. (secretary); Professor Paul M. Bretscher, 801 De Mun Ave., St. Louis 5, Mo., Mr. Raymond A. Rempert, 6001 South Kedzie Ave., Chicago 29, Ill. — PAUL M. BRETSCHER, *Chairman*.

Summer School

Concordia Teachers College, River Forest, Ill., offers a rich and varied program for teachers and church workers:

A. Workshop Period — June 21 to July 2

1. *Administration* (for principals, superintendents, and those interested in studying school administration).
2. *Arts and Crafts* (for day schools, Sunday schools, and vacation Bible schools).
3. *Audio-Visual Aids* (for schools and organizations in the church).
4. *Kindergarten-Primary* (for teachers in Kindergartens, First and Second Grades, or Beginners and Primary Departments in Sunday School).
5. *Writers' Workshop* (for those who are interested in writing for the journals and publications of Synod).
6. *Youth Leadership* (for leaders of young people's organizations, counselors, etc.).

B. Regular Summer Session — July 5 to August 6

1. A program of regular *advanced courses* leading toward the Bachelor's Degree.
2. An ample number of regular courses on the *junior college level*.
3. A special program designed for *beginning teachers*.
4. Courses for those who have served as *emergency teachers*.
5. *Religion courses for trained teachers or prospective teachers*.

For catalog or further information write: Summer School, Concordia Teachers College, 7400 Augusta Street, River Forest, Ill. — ALFRED SCHMIEDING, *Acting President*.

Notices

The Minnetonka Conference, Minnesota District, will meet at Duluth, Minn., on April 27 and 28. — H. J. HAFNER, *Secretary*.

Ephphatha Conference of Lutheran Pastors for Deaf meets July 2—6 at Concordia College, St. Paul, Minn. Persons desiring housing please write Rev. C. C. Bremer, 1221 22d Ave., N., Minneapolis 11, Minn. — THEO. DELANEY, *Secretary*.

Deaconess Association Offers Summer Helpers

The Lutheran Deaconess Association announced that student deaconesses will be available for field work positions in congregations, city missions, and charitable institutions this summer.

Superintendents and pastors may augment their summer staffs and offer valuable experience to the student deaconesses preparing for full-time church work by engaging students for the summer or a portion of it.

Forty young women are enrolled in the deaconess training program at Valparaiso. These students major in Religion and receive their B. A. degree after four years of college; the field-work experiences provide first-hand practical training.

Send applications for summer student-assistants to REV. ARNOLD F. KRENTZ, The Lutheran Deaconess Association, 2808 Hoagland Ave., Fort Wayne 6, Ind.

Warning

A person claiming membership in Calvary Lutheran Church, Flint, Mich., makes it a practice to approach pastors and ask for money. He is not a Lutheran, nor is he deserving of help. When last heard of, he was in East Saint Louis, Ill. — M. J. SCHLIEBE, *pastor*.

Available

Dark-red velvet *altar cloth*, *pulpit fall*, and one *bookmark*, all trimmed with gold fringe, available for postage to any mission church. MRS. LOUIS BOHLMAN, St. Paul's Lutheran Ladies' Aid, Birnamwood, Wis.

For cost of transportation: *hymn board* and *numerals*, *electrified candles*, *German Bible* (large), *English Bible* and *Agenda*, and *baptismal font*. Write: REV. H. SCHEDLER, Athens, Wis.

For sale: Large *bell*, *altar*, and *pulpit*. Write J. C. STUTHEIT, R. 1, Auburn, Nebr.

Maroon *runner*, pine-cone design, approximately 20′ × 27½″, available to any congregation for transportation charges. MRS. CHARLOTTE BYRNES, *Secretary*, Trinity Lutheran Church, R. F. D. 2, Box 1209, Parsippany, N. J.

Changes of Address

Pastors:

Bachanz, A. M., R. 1, Adell, Wis.
Beckmann, E. H., 4124 Tyrolean, St. Louis 16, Mo.
Benson, Kenneth H., 480 Church St., Wayland, Mich.
Bickel, Arthur, 1114 Eighth St., Silver City, N. Mex.
Bickel, Herman, Box 553, Regina, Sask., Can.
Bohrer, E. H. 5448 13th Ave., S., Minneapolis, Minn.
Christiansen, Alfred, Remsen, Iowa
Deffner, Richard P., 150 West View Drive, Athens, Ga.
Faerber, R. B., 1606 W. Wall, Midland, Tex.
Freed, Chaplain John W., A02233985, Hq. Sq. 60th Trp Carr. Wg (M), APO 57, c/o PM New York, N. Y.
Frenk, Erdmann A., 1007 Redbird Road, Augusta, Ga.
Hasz, Richard E., Lincolnville, Kans.
Heddrich, W. E., Jansen, Nebr.
Holsten, A. Willard, 100—27 203d St., Hollis, N. Y.
Juergensen, P. Arthur, 4425 Jackson, Gary, Ind.
Karges, W. E., 1537 Baltimore Ave., Hot Springs, S. Dak.
Kitzmann, G. H., Waubay, S. Dak.
Koch, C. W., 30880 Clark Ave., New Haven, Mich.
Matuschka, M., 1023 G St., Fairbury, Nebr.
Miller, Robert S., 12713 Wesley, Wyandotte, Mich.
Scheuerman, C. A., 38th and State Sts., Erie, Pa.
Schroeder, E. H., 2144 Del Norte Ave., Richmond Heights 17, Mo.
Schulz, R. E., 5522 N. Alessandro Ave., Temple City, Calif.
Wenzel, Martin, Glenburn, N. Dak.
Zimmermann, Martin K., *c. r. m.*, 179 S. Finn, St. Paul 5, Minn.

Teachers:

Bessell, William, 10261 Avenue H, Chicago 17, Ill.
Dobberfuhl, Rudolph W., 214 Circle Ave., Forest Park, Ill.
Haase, Robert M., 722 Hillsboro, Edwardsville, Ill.
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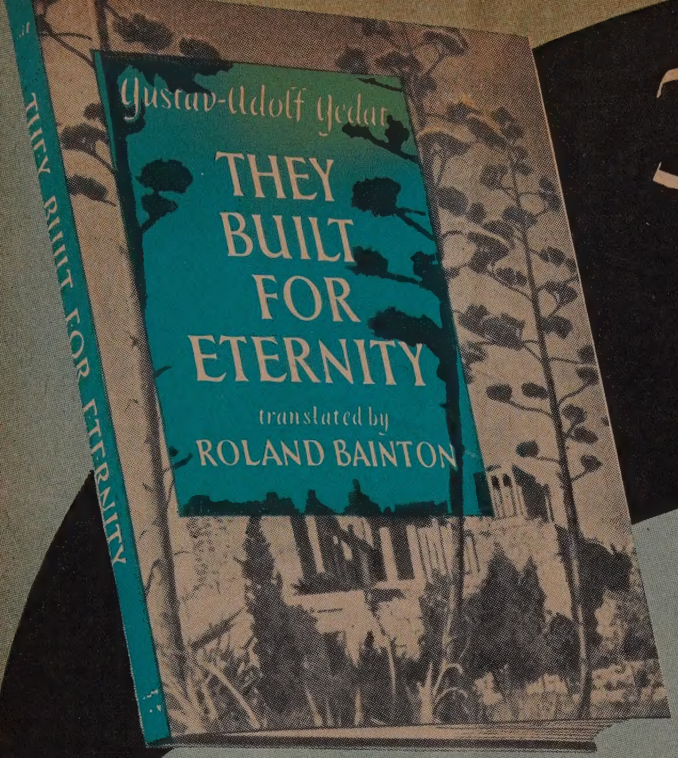

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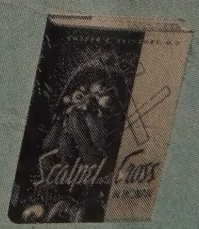

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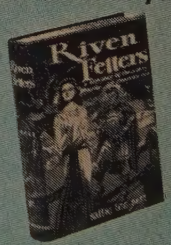

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